# HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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## ANTI-SLAVERY.

*From the Scottish Pilot.*

### Public Meetings

*In Reference to the Condition of the Natives of British India, and the Abolition of American Slavery.*

WE have before us papers from the North, giving accounts of an interesting series of meetings recently held by Mr. Thompson, with a view of drawing attention to the condition and resources of British India. He has been accompanied throughout his tour by Mr. Charles Lenox Remond (who was invited to visit Aberdeen), the gentleman of color whose addresses in this city, some time ago, produced so very favorable an impression upon the minds of many of our fellow-citizens. Mr. Remond's addresses appear to have borne upon the nature and force of the prejudice against color in the United States, and the connection between the development of the agricultural resources of India, and the overthrow of American Slavery. In addition to the meetings held in Perth, Mr. Thompson and Mr. Remond have appeared before very large and respectable audiences in Dundee, Montrose, and Aberdeen. In Aberdeen, meetings were held for three evenings in succession. The time of the first was occupied chiefly by Mr. Remond, in an able view of the character and workings of the system of American Slavery. On the following evening Mr. Thompson and Mr. Remond were entertained at an anti-slavery soiree, at which the Rev. Mr. Kennedy gave an interesting account of the proceedings of the late Anti-Slavery Convention. He was followed by Mr. Remond in a speech upon the treatment of the free people of color in the United States. His speech appears to have been distinguished by great power and eloquence, and to have produced a very strong effect upon the minds of the company, which consisted of about five hundred highly respectable persons. Mr. Thompson delivered several short speeches, during the evening, upon the subject of the West Indies, and the reasons for the present high price of sugar, upon the principles and objects of the Anti-Slavery Convention, the improvement of British India, and the American prejudice against color. Mr. Hill, missionary from Bengal, gave an interesting account of the capacity of India to produce every description of tropical produce in the utmost abundance, and at low prices, and thereby to destroy the slave-system of America.

On Saturday evening, the 26th ultimo, Mr. Thompson lectured for two hours and a half to an immense audience assembled in Mr. Kennedy's Chapel. His topic was the condition and claims of the entire population of the British possessions in the East. We take from the *Dundee Chronicle* the following report of Mr. Thompson's introduction to his lecture at Dundee, as explaining of the importance of the objects which Mr. Thompson has in view, and the nature of the society he represents. We trust we shall, ere long, be called upon to report similar addresses in this city:—

"In the inscrutable dispensations of divine providence, Great Britain is the arbitress of the destinies of Hindostan,—one of the largest and richest empires on the face of globe. A British Governor-General at Calcutta sways the sceptre of the Great Mogul. The British flag waves on the towers of Rangoon, far to the eastward of the Ganges and the Burrampoota, and on the walls of Candahar, far to the westward of the Indus and the Hydaspes. A dominion is ours, stretching from one side to the other, over a distance of more than two thousand miles, and from the Cape to the everlasting mountains. Our subjects are reckoned at one hundred millions, exclusive of the inhabitants of tributary states, estimated at fifty millions more. Through British India we exert an almost decisive influence over Asia at large; and, consequently, may be said to control, to a greater or less extent, the fate of nearly half the human race. Yet, strange to say, respecting this country there has prevailed, even down to the present time, an amount of ignorance that would be ludicrous, were not the consequences flowing from it of the most disastrous and melancholy description. To inform the public mind respecting the history of our acqusitions in India,—the constitution and character of British rule,—to canvass justly and fearlessly the administrative acts of the Government at home and abroad,—to make known the actual condition of the native population, and their feelings toward their conquerers,—to develope the varied and exhaustless resources of the soil,—to aid in carrying forward every unexceptionable plan of amelioration,—to stay the terrible march of death in the form of famine,—to check the spirit of aggression by which British policy is still too much characterized,—to put an end to injurious and unjust monopolies, that crush the spirit of native industry and enterprise,—to secure for the inhabitants of India a permanent and profitable proprietary right in the soil of their birth,—in a word, to disseminate correct information, and awaken universally a proper sense of national responsibility respecting India, a society has been formed, denominated the British India Society, as whose representative I have the honor to appear amongst you on the present occasion. The object of that society is the improvement,—social, political, moral, and intellectual,—of the condition of our fellow-subjects, the natives of British India. (Cheers.) An object too pure for selfishness, too great for party, too comprehensive for sectarianism,—an object happily adapted and preeminently worthy to unite men of all religious denominations, and to cement in one generous and noble effort all who feel anxious for the consolidation of our empire, the honor of the parent country, and the peace, happiness, and freedom of the human race. The natives of India are a conquered people,—they are the subjects of a military despotism,—they are wholly excluded from the privileges of representation, they are under the dominion of a Government in whose appointment they have no voice, and over whose acts they have no control. Down to the present time, the pride, the prejudice, and the avarice of their rulers have shut them out, almost entirely, from every office and station of trust, honor, or emoluments. In these circumstances, they appeal to us, and, through us, to the Parliament of this great people. The act under which the East India Company administer the affairs of India expressly and purposely declares that a full, complete, and constantly existing right and power is intended to be reserved to Parliament to control, supersede, or prevent all proceedings and acts whatsoever of the Government of India, and in all respects to legislate for that country and all its inhabitants in as full and ample a manner as though a charter had never been granted to the existing Company. We are responsible, therefore, for the character of the Indian Government,—responsible for the acts of local rulers,—responsible for the condition of the countless millions of India, as far as we exercise rule and dominion over them through our delegates, and possess the means of bettering their condition. Let us not seek to evade that reponsibility. Rather let us be open to receive a right impression respecting it, and at once institute a strict and impartial inquiry into the condition and claims of our native fellow-subjects, and seek, to the utmost of our power, to redress their grievances and promote their happiness. (Cheers.) Before I proceed to speak in detail respecting India, let me repeat a caution given by an intelligent author in an interesting work just published. It is this:—In reading or hearing anything respecting India, it is always necessary to bear in mind that India is only a name applied by Europeans to a great many countries, peopled by different nations and races of men, as different from each other in languages, habits, and customs, as the various nations inhabiting modern Europe. The natives do not know what we mean by India, unless when we inform them. They speak of countries and nations in which the Hindoo religion is professed, only in the same way that we speak of countries and nations professing Christianity. India, as one country, is unknown to them, unless that they have an idea of the lands where their religion prevails, similar to what we have when we speak of Christendom. The Bengali, the Hindustani, the Marhatta, and and the Tamulian, are as much men of different nations as the English, the French, the Germans, or the Italians. These facts should be borne in mind."

PERTH.

ARRANGEMENTS, after a very short notice, were made for a public meeting to hear Mr. George Thompson and Mr. Charles Lenox Remond on the slavery of the United States, and the condition and claims of the native population of British India. In the absence from town of the Lord Provost, the Dean of Guild kindly consented to preside. The meeting was held in Mill Street Chapel, on Tuesday evening; more than a thousand people, of all classes in the community, attended, and, with only few exceptions, continued till the close, at half past ten o'clock. The Rev. J. W. Massie moved, and Bailie Bower seconded, the Dean of Guild, Sidey, to the chair. Mr. Remond was the first speaker introduced,—his address continued more than an hour, was characterized by calm feeling, clear and deliberate discussion, vigorous and masculine thinking, ardent attachment to liberty, and generous sympathy with the enslaved and oppressed. The genius of American slavery was laid bare, its hideous deformity exposed, and its mind-debasing and soul-destroying operations exhibited and forcibly contrasted with the spirit of revelation, and the assumptions of the American declaration of independence. The lot of the slave and the doom of the convicted felon were compared, and hence was it proved that the portion of the unoffending Negro is far worse by many and grevious aggravations than that of the guiltiest criminal. Yet Mr. Remond argued not from the barbarous cruelties, from the separation of husband and wife, parent and child, from whips and bonds, from the tears and blood, the injustice and iniquity of slavery. He marked its wicked character and most odious guilt, its offence against high heaven, and the order of the Great Creator, in the *dehumanizing*, the *unmanning*, the soul-crushing, and brutalizing process which it completes,—it rises midway between earth and heaven, and takes man, made a little lower than the angels,—made in the image of God, and prostrates him to the level of the brute; and on the brow of the prostrate form impresses with its burning brand the stigma, the lie of the tyrant, that here is not a man, a reasoning and immortal being, but a thing, a chattel-personal, which may be calculated, valued, counted up, and balanced in common with horses, cattle, machinery, and furniture. The immoral and demoralizing tendency of the system was well drawn out, showing that where American slavery prevails, three millions of beings, every sixth family of the United States, are denied the Sabbath, the record of truth, the hopes of eternal life, the soothing and inspiring influences of divine communion and god-like consolation. The whole address of Mr. Remond was well received, and the impression he produced in behalf of his fellow-sufferers was deep and favorable. When a vote of thanks was afterwards proposed to signify admiration of his talent and gratitude for his services, as well as sympathy with those whose cause he represented and advocated, the applause was loud and enthusiastic. The beaming expressions of kindness, the generous indications of good-will, and the anxious desires to prove by the right hand of fellowship that they felt with him as a man and a brother, and as worthy of being placed in any circle of social intercourse, or intellectual occupation, were calculated to encourage him in his work, and to warrant the anticipation of a brighter day for the dark-complexioned inhabitants of America. Mr. George Thompson followed, and was welcomed with fervent and repeated cheers. In his usual masterly style, he strengthened the impressions already made. The opening part of his speech, on the British possessions in India, was delivered in the most chastened and condensed eloquence, and, though seemingly overwhelmed with the magnitude of his theme, he rose with the majesty and command of a great mind as master of his subject. It was deemed necessary to postpone the full discussion till next Tuesday. Mr. Thompson announced he would again address the friends of the cause in Perth. A collection of more than six pounds was made at the close of the meeting, and (the expenses, which were only eight shillings, being deducted,) applied to the funds of the British India Association.

Mr. Thompson and Mr. Remond were entertained on Wednesday to breakfast in the Star Hotel, which was served by Messrs. Robertson and Miller in a most plentiful and choice style. About seventy gentlemen assembled.—John Bower, Esq., one of the magistrates of the city, presided. Many of the most respectable citizens who had subscribed their names were prevented from attending by the opening of the Circuit Court that morning. Almost all the city magistracy evinced a cordial interest in the visit of these gentlemen to Perth, and the Lord Provost was prevented by indisposition from presiding, which he had promised to do at the public meeting. The strong and lively feelings of sympathy expressed for the objects of their mission by the entertainers of these gentlemen proved that their previous addresses had told most powerfully on the minds of the inhabitants of this city. The objects of the British India Society were closely examined and freely canvassed,—the prospects of supply for our cotton market and of other commodities from the produce of India were most satisfactorily exhibited,—and every scruple, as to the probability of thus operating on American slavery, removed, so that it was unanimously resolved to form an auxiliary association for Perth.

*From the Dublin Weekly Herald.*

### Sketches of the Anti-Slavery Convention.--No. VIII.

LUCRETIA MOTT.

Freemason's Hall, Great Queen-street, Drury-lane, where the Convention held its first and most interesting sittings, is a noble room, and one of the largest in London.—The delegates occupied the body of the Hall with the exception of one portion of the end opposite to the entrance, which was appropriated to those ladies who were admitted as visitors. They attended in considerable numbers, and materially contributed, by their presence, to relieve the sombre and solemn air of the assembly; for the Convention was largely made up of dissenting ministers and plain Quakers, who, whatever may be the case elsewhere, form a large proportion of the "pledged philanthropy" of England.—Access was gained to the privileged seats by a passage which just allowed room for one person to pass at a time, and was rendered additionally narrow by a single row of forms running the whole length of that side of the room opposite to the chair. As this row was also appropriated to ladies, and was the best suited for hearing of any to which they had access, it was sought for with great avidity, for the auricular conformation of the room was exceedingly unhappy. Many a time and oft have we been hurried in hot haste from the dinner table by the importunity of our womankind, in order that they might stand some chance of winning these "blest abodes," where the next four or five hours were to be spent in wrapt attention. But though we frequently thought the urgency of our fair friends on these occasions sufficient to gain any point on which they set their hearts, they were never successful. Some earlier though not more zealous rivals were always there before them, and gained the prize.

The middle of the front seat of the ladies' own portion of the Hall, was the usual seat of *one* who was certainly the most remarkable woman in the whole assembly. Opinions differed materially as to whether Clarkson, Buxton, O'Connell, Garrison, Thompson, Sturge, or Birney were the greatest man, but nobody doubted that Lucretia Mott was the *lioness* of the Convention. She is a thin, *petite*, dark complexioned woman, about fifty years of age. She has striking intellectual features, and bright vivacious eyes. This lady has the enviable celebrity of being one of the most undaunted, consistent, able, and indefatigable friends of the slave; being paramount even amongst the female abolitionists of America. Harriet Martineau, in one of her thrilling assays on American slavery, notices her as "a woman of an intellect as sound and comprehensive as her heart is noble;" and from what we have seen and heard of her, we believe the compliment to be no more than just.

Although one of the delegates from the American Anti-Slavery Society to the Convention, she was prevented from taking her place in that character, by a vote passed in the very first sitting, which decided that *gentlemen* only were intended to be summoned by the London Committee, through whom the assembly was convoked. Some have thought that although the ladies were defeated by a large majority of votes, the weight of argument was much in their favor. We shall not discuss the question here, as to whether it is right for women to take an active and prominent part with their brethren in promoting philanthropic objects; but we shall take the liberty to express our wish that half the temper, fullness of mind, warmth of heart, distinctness of utterance, facility of euclidation, and vivacity of manners, which distinguish Lucretia Mott, had been the gift of nine-tenths of the gentlemen who raised their voices in the Convention on behalf of the slave and for our edification. We have learned (and we think it but fair to give the cause of women's rights the benefit of the fact) that the domestic economy of Lucretia Mott's household is admirable. In the language of one of our informants, "every thing goes on like clock-work." She is an early riser, a diligent housewife, and thus *makes* time to attend to the many objects of her care and attention. She is a proof that it is possible for woman to widen her sphere without deserting it, or neglecting the duties which appropriately devolve upon her at home.

When the births, marriages, or deaths of any other portion of the community are noticed in prose or rhyme, it is ten chances to one that no mention is made of their religious profession. Not so, however, when the candidate for *life, happiness*, or *immortality* is a member of the Society of Friends.—This, we suppose, chiefly owing to the remarkable peculiarities of dress and address which distinguish them. Be the cause what it may, the custom is so general, that we could not feel satisfied we had described Lucretia Mott with sufficient faithfulness, if we omitted to state that she is a minister in that society, and is one of the most distinguished and eloquent preachers in Philadelphia. It is right to mention, however, that in the United States, where the Friends are a far more numerous body than in Great Britain and Ireland, a schism took place amongst them a few years ago, upon some points of doctrine; and that the subject of our sketch belongs to that section of the sect which is not in unity with the Society on this side of the Atlantic. She dresses with the utmost degree of Quaker simplicity known in these islands; yet we heard that in some points she would have been looked upon as rather *gay* for a very plain friend in America, which is almost past our comprehension. Yet she is no precisian herself, and is more zealous in recommending that rational simplicity which results from humility and Christian principle, than the adoption of any system of external uniformity.

One of her favorite themes is the importance of encouraging the use of free labor produce, and of abstaining as far as possible from all the fruits of slavery. She considers that those who protest against slaveholders, yet make no scruple of purchasing the fruits of their oppression and injustice, are about as consistent as the man who would exclaim against a thief, and then turn round and purchase from him his ill-gotten booty. She unites with many of her friends in Philadelphia, who are similarly concerned, in procuring (although at an increased expense) as much free labor cotton as suffices for their consumption and that of their families; thus holding forth a consistent example in their own persons while pleading on behalf of the slave. We have even heard that where the choice lies between their own convenience and abstinence from the blood-stained produce, they freely prefer the latter alternative, if abstinence be practicable.

The day we left London after the conclusion of the Convention, we met Lucretia Mott in the Egyptian Saloon of the British Museum, where her slender figure, animated features, and simple attire contrasted strangely with the cold and solemn relics of primeval times by which she was surrounded. We heard her remarks on that occasion, that it was hardly reasonable to wonder so much at the idolatry of the Egyptians, seeing that the prostration of mind which prevails in the present day, if not so revolting in its manifestations, is at least as profound.

The next time we met with her was on the platform of the usual weekly meeting at the Royal Exchange, Dublin, which she was invited to attend by one of the gentlemen who had become acquainted with her at the convention. Being requested by the chairman to address the assembly, her speech delighted the audience exceedingly. Great numbers of working men and their wives and daughters were present—the meeting was much crowded—but the utmost silence, attention, and decorum were observed.—Her remarks were discursive—the anti-slavery enterprise, moral reform, temperance, and the promotion of peace were all touched upon, not forgetting another of her favorite themes, the exaltation of the moral and social condition of woman. Her clear voice and simple language, and the beauty and benevolence of her sentiments, sent her thoughts home to the hearts of her hearers, who listened with deep attention, and greeted her conclusion with tokens of the most cordial approbation.

Her husband, James Mott, a highly respectable Philadelphia merchant, was also a delegate to the convention. He is a staunch abolitionist, and we are mistaken if beneath his somewhat reserved manners we did not discover much goodness of heart, sound sense and worth of character. His home has long been the resort of the hunted slave; there the insulted man of color, too, is treated as free and equal, and every friend of humanity is sure of a kind reception.—When James G. Birney liberated his slaves, and left his native State to avoid the risk to which this act exposed him, he was for some time the honored guest of our friends. When the eloquent Henry B. Stanton, the friend of the poet Whittier, left Lane Seminary, near Cincinnati, with thirty-nine of his fellow students, because they were not permitted to discuss the subject of slavery, or to converse upon it, he also found a cordial reception and kind sympathy at the house of J. and L. Mott. Indeed we believe there is hardly a distinguished abolitionist in America to whom they are not intimately or favorably known. At the great public meeting held shortly after the convention in Glasgow, for the purpose of giving a public reception to the American delegates (Garrison, Rogers, Remond, and Adams,) Garrison concluded his speech by saying that "he could not forego the opportunity of saying a few words in reference to Lucretia Mott.—She was the first woman who gave him the right hand of fellowship when he came out of prison, and she stood by him in many perils and dangers. He was deeply indebted to her under God for the measure of perseverance he had been enabled to bring to bear upon the cause." He also mentioned that when the Pennsylvania Hall, a building devoted to the purpose of free discussion was destroyed, two or three years ago by a lawless mob, because an anti-slavery convention was held there, information was brought that the rioters projected an attack upon James Mott's house, as they had heard that some colored guests were entertained there. The Motts, instead of calling in the assistance of the civil power, (for they are non-resistants,) or running away, (for they are no cowards,) opened their doors and spread their tables with the best refreshments their house afforded; and in this old Roman fashion awaited the arrival of the "fierce democracy;" Lucretia meanwhile quietly going on with her knitting, an occupation to which she is much addicted, as it is at once industrious and sociable. Garrison also related that whilst on a religious visit to the slave State of Delaware not long since, the burden of her preaching was directed against slavery; a friend and his wife accompanied her on her mission, and he was selected by the affronted slaveholders as the scapegoat for her offences. He was laid hold of by a mob, and hurried in the dark night from the house where he lodged to a neighboring town about two miles distant. As this was a Lynch law process, there was no saying whether it might end in tarring and feathering, flogging, or hanging. Lucretia Mott never hesitated, but followed the mob and their victim, alone and on foot; and by her remonstrances, and her entreaties that they would consider her as the offending individual, they so far relented that they merely applied a little tar and some feathers to the coat of her companion, and then liberated him without further injury.

We relate these anecdotes not only as proofs of high moral courage on the part of an individual, but as illustrative of the dreadful tyranny which the pro-slavery sentiment has established in the United States. Their Declaration of Independence proclaims that "all men are created free and equal, and equally entitled to life, liberty, and the pursuit of happiness." Yet in that *free* country one human being in every six of the population is property; bishops are slave owners, and members of Congress are slave dealers and slave drivers; the city of *Washington* is the emporium of the inter-State slave trade; those who denounce slavery and advocate its abolition are unpopular; a clergyman has been murdered for asserting his right to declare the iniquity of the system, and Pennsylvania Hall was burned by free citizens for the love they bore to the wages of unrighteousness—the blood bought cotton of the south. Synods are pro-slavery; churches are pro-slavery; Washington was a slaveholder, Jefferson was a slaveholder, and the father of slaves; Monroe was a slaveholder; Madison was a slaveholder and the father of slaves; Jackson is a slaveholder, and was a slave dealer. So much for liberty, equality, and the value of the loudest professions, without love to God or love to man.

### SECOND APPEAL

TO THE PUBLIC,

*On behalf of the Africans taken in the Amistad.*

The time has now arrived when new and heavy expenses are to be incurred for the protection and deliverance of the thirty-six surviving Africans, who are still in the custody of our Government, awaiting the final decision of the Supreme Court of the United States. Several hundreds of dollars are still due for the expenses of instructing them daily for fifteen months, and eminent counsel will be engaged as soon as the

means are furnished, to conduct their defence, at Washington City, next January. If any one doubts the *extremity of the peril* in which these Africans are placed, let him read the Congressional Document containing the correspondence between the Secretary of State and the Spanish Minister. Shall these helpless sons of Africa, for want of further aid, and able professional defenders, be surrendered to the Spanish Minister, who claims them 'not as slaves, but as assassins!' Will not the generous men and women who have already contributed to afford instruction and legal protection to these interesting strangers, again open their hearts to their relief—and will not those who have not yet contributed for these noble purposes, forward their donations, which are needed more than ever at this juncture? Donors can designate in what way their benefactions shall be appropriated—whether for education or general purposes. Such sums as may be contributed for the former purpose will be handed to the Committee at New Haven, and other donations will be appropriated by the undersigned according to their best judgment. All donations will be acknowledged in the American and Foreign Anti-Slavery Reporter, and a copy sent to each donor. The disbursements will also be published. Money can be sent to Samuel D. Hastings, Esq., No. 20 Commerce Street, Philadelphia; to Rev. A. A. Phelps, No. 32 Washington Street, Boston; or to Lewis Tappan 122 Pearl Street, and 131 Nassau Street, New York.

S. S. Jocelyn,
Josh. Leavitt,
L. Tappan, } *Comm.*

CONCORD: NOVEMBER 20, 1840.

## Anti-Slavery Convention at Milford.

It was our good fortune to attend this most interesting Convention. It was holden at the Orthodox Congregational meeting-house—and was well attended in numbers and excellently as to character. Milford is one of the most interesting towns in the State. It abounds in character, activity, energy, and anti-slavery—contrasting strongly in these respects with aristocracy-eaten Amherst—or rather Amherst-Plain,—the hill country containing some of the best anti-slavery spirits among us.—The Plain is a dead, *moral* level, as will as natural. Anti-slavery has no more root there than it could have in the Dead Sea, or the cities of the Plain, which once stood where that sea stagnates. There is an air of heartlessness and unsociality about the poor old flat, that generally accompanies court-house, gaols, rum-tavern, and Amherst Cabinet sort of presses. They drove away their minister we believe for his abolitionism—when he had not enough that he dared exhibit, to pass muster in any anti slavery meeting. He was as silent almost as a mouse in a cheese, and yet he was too much interested in the cause of humanity to be tolerated in the haughty old shire of Hillsborough. Coming into it from Milford seemed to us like crossing Mason's and Dixon's line—or the Ohio River into Kentucky.

We went to the Convention in company with brothers Pillsbury, Chandler, and Foster. We started thanksgiving morning in the rain—but our errand was of the kind that makes all weathers fair, and our "thanksgiving" was something better than pumpkin pie and slaughtered turkeys, which, now strong drink is becoming in some places unfashionable, constitute the essentials of this governmental festival. Instead of giving real thanks for the bounties of the year, "thanksgiving" devours generally enough of them to last moderation and temperance no small portion of a year. Rum is not altogether unknown on the day. We rode past several reservoirs of it on our way, and inquired in vain for a temperance tavern. By about two, afternoon, we reached the hospitable anti-slavery dwelling of Luther and Lucinda Melendy, among the hollows on Chestnut Hills in Amherst. We were received with a welcome that compensates for months of pro-slavery scowling round about our path of life.—Cordiality and brotherly love adorned the face of the household—the bounties of the season the hospitable board,—and the Bible, the Liberator, Herald of Freedom and National Anti-Slavery Standard, the reading table. Here were the circumstances and condition of genuine anti-slavery. A noble farm planted in the valley among the hills.—The venerable father of our whole-hearted brother who inhabited it—over 90 years of age—showed by his cheerful brow, which near a hundred winters had scarcely clouded, that his lot had been cast amid filial affection. We were obliged to leave the interesting spot too soon. We reached Milford—brother and sister Melendy in company, just as friend Warner's meeting-house was lit up for an evening lecture from Garrison. It rained with the dismality of a November's night, and we were afraid there would be but a scanty auditory—but it turned out to be respectably large.

Brother G. gave us no written lecture—but something far better than writing ever is—an outpouring of the living philanthropy that always burns fervently at the heart of the slave's earliest and fastest friend. The pen, by the way, ought never, we think, to intervene between the slave's advocate and his auditory.

The lecture exposed most effectually before the people of Milford and old Hillsborough, his *madness*, his *incendiarism*, and his Infidelity. They will know hereafter how to appreciate these charges, when the pro-slavery pulpit and the sectarian press shall cast them upon him. We rejoiced at the opportunity. We wish all New Hampshire and New England could enjoy it.

Brother Warner was present—new-organized as he professedly is, and made an old fashioned anti-slavery prayer at the opening. He did not join the Convention next day. No matter.—*The abolitionists of Milford did.* The People enrolled their names. While this is so, the pulpit may take its own course. We have asked its co-operation—It has withheld it. We ask it no longer. Bro. Warner's position we have nothing to say about. We were happy to meet an independent anti-slavery spirit in brother Remington, of the Baptist pulpit there. He bore a testimony against new organization, of few words, but of mountain weight. How noble a sight is a faithful, unflinching minister.—Credit is due to him in proportion to the delicacy and difficulty of his position. How few dare follow truth wherever she may lead.

Friday, from 10 forenoon to 10 at night, with brief intermissions, was spent in an animated discussion of the resolutions which will be found in the Secretary's account of the meeting below. One of the most important of these is the approval of the plan of the New Hampshire Board of Managers for the liquidation of their debt. We have rarely said any thing about our financial difficulties—so large a portion of the Society debt being arrearages of our two years salary. We have had our hands too full in defending the principles of our enterprise from all sorts of hostilities from without and from within, to have leisure for considering the question of our own support. But there are limits to unpaid effort.—The wheel that is carried by water cannot run long after drought has laid bare the channel of the mill-stream. We must say to the *few* remaining friends of the cause in New Hampshire, that unless the Society debt can be paid by 1st of June, the Herald of Freedom will have to pass into abler hands than ours.—On the plan of the Board none of the subscriptions for payment of the debt are binding, unless all the shares are taken up by 1st of May. Whoever takes a $5 share then knows that if he has it to pay it pays the Society debt, and sets our movement above all apprehension. As to our own salary the present year, we are happy to tell our friends it is undertaken by the Concord Female Anti-Slavery Society, who look for aid to the anti-slavery *women* of the State. They will furnish it, "*inferior*" *as they are* to the *gentlemen*. The State Society has only to pay its debts. We would remind our friends that they can usefully apply to this, all they have been in the yearly habit of contributing to *party* and to *sect*. The agents will in due time present the subscription paper. It is all to be devoted by the terms of it, to payment of the debt.

We were sorry to learn at Milford, that "*influences*" had been exerted there to send the anti-slavery contributions to foreign places, if not foreign objects. The Executive Committee of the National Society have heretofore been made the favored recipients of New-Hampshire money from that quarter of the State, while anti-slavery operations at home were encountering the most embarrassing extremity. And we understood the patronage of the Female Anti-Slavery Society of Milford had been diverted for the present year, by the same '*influence*' to the cause of Missions in Canada. We have of course no right to interfere with any donors in the disposition of their benevolence—but any sinister *influences* that may be exerted upon our anti slavery friends we have a right, and are bound to notice in behalf of the cause in the State. Moneys contributed to aid the escape of fugitive slaves—or to buy slaves out of bondage—or to provide schools for those who have escaped into Canada, or the like, do not seem to come within the scope of our Society policy. We are for abolishing slavery itself,—not by aiding it to run away, but so that slaves need not run away to get their liberty. We wish to enable them to find it at home—and to have homes, where it may be found. Abolitionists, as such, it seems to us, have nothing to do with missionary movements. We would as a man, aid the runaway on to Canada, or to stay here—or ransom the slave if we had means—or assist him in his distress in the land he flies to;—but as an abolitionist we have nothing to do with the individual slave or the Canadian poor. And, by the way, why has the A. B. C. F. M. not cast a missionary glance towards the ten thousand heathen of Canada—heathen of American growth and manufacture—the very handy work of the constituents of this American Board? Why don't they embrace them in the missionary charity that encompasses the South Sea Islands, and the remote regions of Asia! They dare not look that way, to send them a bible or a preacher.—Nor would any of their preachers go there. They have a holy, "natural" and "well founded" prejudice against that kind of "dear heathen." We deplore the condition of the fugitive in Canada—but as an abolitionist we can spare him no consideration. He has escaped the infernal prison-house—He is a man. Men may now sympathise with him, as men.—If he suffers, he suffers as a man, and not as a slave. We must see to those who remain behind him, and their more miserable tormentors, the masters and drivers,—and their pro-slavery abettors here in the North. We must spend our energies in building up the demolished doctrine of human equality—and right to liberty. Going to Canada is a sort of colonizing to Liberia. To be sure there is a sort of "consent" in it. The slave runs there because he can't stop short of there. We ought to enable him to stop short, and he could, if abolitionists were plenty enough in New Hampshire. We must make them—and we hope our female friends of Milford will see with us that this is anti-slavery, rather than looking after the Canadians, however interesting objects of humanity they may be to us, in our individual capacity, or as the friends of Missions. We need only mention this to the mind of *woman*.—If we are right, she will see it—and if she sees it, she will embrace it. Woman has not two ways, like her *superior*.—She has one way, and that is the right one. The abstract right is the right in practice with her—far more readily than with men.

We were sorry to find that so many of our old organized friends forgot their anti-slavery at the polls, and were swept away from what we deem the line of duty, by the tide of party. We fear it will prove a sorrow to them. They will repent of it, if so. A few remained firm. They are ready for grand efforts now—And the enemy trembles at the armor in which they see them clothed.

We had the pleasure of forming new anti-slavery acquaintance among the farmers and mechanics of Hillsborough, and to get a few subscribers for our friend Chase to the Herald of Freedom. We enjoyed the hospitalities of our esteemed brother L. Chase and wife, and Dr. Williams and wife. From the home of the latter we took our departure, by moon-light, Saturday morning, and rode to friend Raymonds, on Chestnut Hills, where a generous breakfast was provided for the fanatics of Concord and Canterbury—and where we had a most refreshing anti-slavery interview, till past nine o'clock, when we resumed our homebound journey, taking in our way, by going some two miles out of the way, the Eaton friends of East Weare, who gave us a highland welcome and a pilgrim greeting—and reached home a little before dusk, to *Edit for the week* to come, and prepare for another scout into Strafford. So we toil,—but there is *repose ahead* to us, and we trust to the poor slave, for whom we labor. We wish they could learn our weekly movements.—It would not a little lighten the burdens of slavery, and we should get prayers in abundance.

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At a meeting, in Convention, of the friends of immediate emancipation, holden at Milford Nov. 13, 1840, Ezekiel Mills of Milford, called the meeting to order.

R. Williams of Milford was appointed Chairman, and J. Herrick, Secretary pro. tem.

Convention opened by Prayer by Bro. Foster.

On motion, the Chairman and Secretary pro. tem., together with Luther Melendy of Amherst as Vice President, and Leonard Chase of Milford, as Assistant Secretary, were chosen as officers of the Convention.

On motion, N. P. Rogers, W. L. Garrison, Parker Pillsbury, B. F. Remmington and R. Knight were appointed Business Committee by the Chair.

On motion, S. S. Foster and George How were appointed a committee to make the Roll.

The Business Committee by their Chairman reported the following resolutions.

Resolved, That slavery is a national and not a local institution, and that the whole people of the country, north as well as south, are involved in the guilt of the system, and in all its evils and dangers.

This resolution was ably advocated by N. P. Rogers, S. S. Foster, Wm. L. Garrison, Parker Pillsbury. Passed unanimously.

On motion of P. Pillsbury, voted that when we adjourn, it be to half past one o'clock, P. M. Adjourned at half past twelve.

Half past one, afternoon.

Met agreeably to adjournment.

On motion, voted that all persons present be invited to take part in the deliberations of this Convention.

The following resolutions after being fully discussed, were adopted.

Resolved, That the churches which anti-slavery rebukes, and pronounces unworthy of the name of Christ; and the clergymen whom it declares to be unworthy of countenance or support as religious teachers, are such, *and such only*, as connive at the existence of American slavery, or refuse to bear a faithful testimony against it.

Resolved, That this convention heartily approves of the plan lately adopted by the Board of managers of the N. H. Anti-Slavery Society for the liquidation of its debts, and that we will give it our cheerful and liberal support.

Voted, that when we adjourn, we adjourn to 6 o'clock, P. M.. Adjourned at quarter before 5, P. M.

6 o'clock, P. M.

Convention met agreeable to adjournment, and opened by prayer by J. G. Richardson.

The following resolutions after discussion, were adopted.

Resolved, That those who despise colored people at the North, would at the South become slaveholders.

Resolved, That though there has been a change effected in the national administration, by the recent election, nothing has been done by it to extirpate or cripple that frightful system of slavery, which has blighted our national prosperity, and is fast hurrying the country down to bankruptcy and ruin; nor can the interests of freedom be really improved or fostered by any political change, which is in accordance with the wishes of southern slavery.

Resolved, That the slaveholder treats with natural and deserved contempt, all those servile party politicians, who earn in his service the title of "*Northern men with Southern principles*;"—whether they earn that title by vetoing anti-slavery laws beforehand; or by playing cats-paw to the south in *tearing to pieces* the great right of petition.

Resolved, That the anti-slavery society was originally constructed upon principles of perfect equality and justice, and any attempt to change that construction, and to new-organize it, is of course a departure from these principles, and consequently a practical betrayal of the cause of the bleeding slave.

Resolved, That those benevolent institutions, the professed object of which is the mental and moral improvement of the human family, and the ultimate conversion of the world, and which are yet controlled in any degree by slave-holders, or whose treasures are knowingly replenished with the unrequited toil of the slave, or the avails of the human flesh auctions of the south, are guilty of sustaining a system of depravity that is unparalleled in the history of the nations they are laboring to convert, and are therefore not only unworthy the support of the christian community, but are, while they hold their present position deserving of the severest condemnation.

Resolved, That the result of the recent presidential election should convince every genuine democrat of the country that there is no gratitude in slaveholders, and that no profession of "southern principles" by "northern men" can quiet slaveholding jealousy, or induce it to put confidence in any man born in the regions of even nominal liberty.

Resolved, That the Committee of the British and Foreign Anti-Slavery Society, with those delegates from this side the water who joined them, in so organizing the general anti-slavery meeting recently held in London, as to exclude portion of the delegates, acted without authority and without right, contrary to the genius, and hostile to the spirit of the great anti-slavery enterprise, and that their conduct deserves the reprehension of the friends of freedom.

Moved that the thanks of this Convention be given to the proprietors of this house for the use of it during the Convention.

Voted, That the doings of this meeting be signed by the President and Secretaries, and published in the Herald of Freedom and other papers willing to publish them.

Voted to adjourn sine die.

R. WILLIAMS, *President.*

L. Chase, *Assistant Sec'y.*

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LIST OF MEMBERS.

*Boston,*—Wm. L. Garrison.

*Concord,*—Parker Pillsbury, N. P. Rogers, J. B. Chandler.

*Canterbury,*—S. S. Foster.

*Amherst,*—Hannah Raymond, Luther Melendy, E. T. Dunckle, Lucinda Melendy, Margaret Elliott, Lucy Pratt, Loea Pratt, Perley Raymond, Jotham Hartshorn.

*Lyndeborough,*—J. Herrick, Eliza H. Herrick.

*Francestown,*—Israel Balch, Willard Everett.

*Merrimack,*—Simeon Kenney, Eliza Kenney.

*New Boston,*—Alfred T. Jones, Levi Hooper, Jacob Hooper.

*Mt. Vernon,*—Hannah Mills.

*Milford,*—Benj. Gordon, Ezekiel Mills, Francis Wright, Samuel Ames, Peter Colburn, Wm. Shaw, Frederick Benden, Joel Barker, Israel H. Gorden, Abel Spaulding, Abel Spaulding, 3d., N. C. Wheeler, Jona. Town, jr., Elizabeth Woolson, Josiah Fuller, B. F. Hutchinson, B. Hutchinson, Mary Towne, Eugene Hutchinson, Mary B. Hall, Clarisa Towne, C. M. Towne, E. H. Burns, Emeline Burns, N. G. Towne, Lydia Peabody, Harriet Wright, Susan E. Gooden, Mary F. Gooden, Amanda M. Burns, Deborah A. Marshall, Dorothy Marshall, Susannah Marshall, Charles Cambell, R. Williams, L. Chase, George Kenney, Daniel Burns, Sarah Hutchinson, Susan Hutchinson, P. B. R. Hutchinson, E. R. Hutchinson, Asenath Shaw, Nathan Jewett, John Mills, Robert Knights, B. G. Remington, Fredric Crosby, J. D. Crosby, Benj. R. Hutchinson, J. W. Hutchinson, A. B. Hutchinson, Peter Burns, jr., Cynthia S. Burns, M. W. Hall, A. G. Gooden, Sarah P. Mills, Eliza Hutchinson, Cynthia Knights, Sarah G. Lancaster, Sarah A. Hall, Abraham Melzer, Nathan Putnam, Royal Hutchinson, M. B. Wight, Rhoda B. Hutchinson, H. D. Spaulding Freeman Hutchinson, Ephraim Knights, E. G. Mills, E. Lovejoy, L. Jewett, Freeman Crosby.

*Hancock,*—David Wood.

*Dedham, Mass.,*—Reuben H. Ober, S. H. Ober.

*Hollis.*—James Hardy, John B. Wright, Ellen M. Hardy, L. H. Healy, A. H. Hardy, Josiah Hayden, Submit Hayden, Lydia Reed.

*Wilton,*—Caroline Abbott, Mary Abbott, H. Abbott, Levi Abbott, Zebediah Abbott.

*New-Ipswich,*—Elisha L. Hammond, Eliza P. Hammond.

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*For the Herald of Freedom.*

## The Progress of our Cause.

On my return from Massachusetts, the Anti-Slavery cause in this State wore a sad and gloomy aspect. This part of the anti-slavery field had been entirely overlooked by the Parent Society; nor had much been done for its cultivation by our own, except through the Herald, which could reach but a small portion of the people. Many of our towns had never been visited by an anti-slavery agent, and in some of them such was the deadly hostility to the cause, that the notice of a lecture was a certain prelude to a mob. Previous agents had employed their time mainly in awakening the sympathies of the people, by disseminating a knowledge of the horrors of slavery, to the entire neglect of the *principles* of our enterprise. Hence, while these were partially understood by the readers of the Herald, midnight darkness prevailed among the main body of professed abolitionists. They knew and felt that slavery was a great evil, and ought to be immediately abolished, but had bestowed no thought upon the principles of association, by which the efforts of *all* the friends of the slave might be *united* for its overthrow: nor had they been shown, that in various ways through their civil and ecclesiastical institutions, they were giving their sanction and support to the slave system. Many of the early friends of the cause had engaged in it merely from motives of sympathy either for the slave or his mobbed, insulted and despised advocates.

Hence, in the absence of principles, humane and ardent feelings constituted the early bond of union. But firm and indissoluble as this bond may be for a time, it is not enduring. All union based upon congeniality of feeling *merely*, is of mushroom growth and decay. Like Jonah's gourd it springs up in a night, and will perish in a night. Such it proved in this instance.—Time had cooled the sympathies which truth had awakened—indifference towards each other, and to the cause, had succeeded to that ardor, zeal, and mutual confidence and love which so strongly marked the early history of the anti-slavery enterprise; while the most vivid representations of suffering and sorrow failed to produce any lasting emotion. For more than two years previous to this time, very few accessions had been made to our cause, while many had gone back, and walked no more with us. The State Society in the mean time had contracted a debt of more than two thousand dollars, which was daily augmenting, and which under the then existing 'administration,' there was no prospect of liquidating. At no time, I believe, had it employed more than one agent, nor had any lecturing agent ever done more by way of raising funds than to obtain his own support: nor had all of them done even this.—The pecuniary burdens of the Society had hitherto been borne mainly by a few self-sacrificing individuals whose means were now exhausted, while a large majority of the professed abolitionists had done little, or nothing. They had looked upon two and a half millions of immortal beings in slavery—had heard of the infernal slave trade—had read of whips, and chains, and thumb-screws,—of yokes, and gags, and branding irons, and trained bull dogs, and armed hunting men—and worse, of mental darkness and moral pollutions—and in testimony of their ardent love, and deep sympathy for the wretched victims of avarice and power, *they had signed petitions to Congress for the abolition of slavery in the District of Columbia!!* This they thought enough to entitle them to be regarded as "neighbor to him that fell among thieves" and were ready to take offence, if the integrity of their professions was suspected.

The ministry, hitherto the universally acknowledged guides of the people in every work of reform, were with some honorable exceptions, either indifferent or decidedly hostile to the anti-slavery enterprise. Most of them professed to be in favor of abolition, immediate or remote, conditional or unconditional, but had done nothing for the overthrow of slavery, except to give their silent approval of mobs, and their active co-operation with slaveholders in heaping insult and abuse upon the abolitionists! Even those who early took the anti-slavery field, finding unexpectedly that our enterprise must eventually interfere with their sectarianism, and that the natural and unavoidable tendency of co-operating in any moral enterprise on the same platform with "all sorts of folks," was to "lower the dignity of the pulpit," had now retired, and left the fate of the battle which was hourly growing more perilous to the combatants, to be decided by such of their *ir*Reverend brethren as loved humanity more than sect, and preferred truth and righteousness to reputation. Solitary individuals of their number, however, were still seen in the forefront of the battle yet cheering on their fainting companions with assurances of certain and speedy victory.

The various religious sects in the State with one or two exceptions, were in full fellowship with slaveholders—individual churches however had ceased to invite them to their communion and desks. A great majority of our *professed* Christians were engaged with *slaveholders* and *slavebreeders* in sending missionaries and bibles to the heathen in foreign lands, as well as in withholding them from the heathen of our own. Mingling in the treasuries of our benevolent institutions might be seen the contributions of our *pious* divines, and the proceeds of the human flesh auctions of Richmond and Washington; while the bibles and testaments which were circulated gratuitously among our free population, were printed in part by *the price of living men and women who had been sold into perpetual slavery!* The robbers of God's perishing poor on coming among us, were received into our domestic circles with open arms—clerical manstealers were invited into our pulpits—our own church members who had removed to the South and purchased slaves were recommended to Southern churches—while the minister of one of the largest churches in the State, was a slaveholder.*

As usual the ministry and church were a faithful index of the moral sentiments of the people. With few exceptions a deep apathy and spirit of slumber pervaded the entire community.—"This people's heart (had) waxed gross and their ears dull of hearing, and their eyes had they closed." Color or eloquence would sometimes ensure the speaker an audience *respectable* in number, but it was the color, or the eloquence, and not the *anti-slavery* that gained him a hearing: and we who had neither of these recommendations, were often sentenced to silence, or the mortifying alternative of addressing naked walls. "Send us Stanton, or Birney, or some of your great men," they said, "and the people will turn out to hear them." Yet in the midst of surrounding darkness there were still remaining a few scattered lights, brilliant and pure as ever. But in most instances through mistaken policy, even these had been removed from their candlesticks, and concealed from the public view, to guard them from the rude breath of a slaveholding atmosphere. One central light there was however, which, as its attendants successively flickered, or dwindled and disappeared, burnt only with a *brighter* and *purer* flame, and sent its brilliant, burning ray down into the dark retreats of despotism, and exposed its thousand hateful, fiendish forms, till rash timidity and wounded pride allied with malice and revenge, had well nigh dashed it to the earth. That light alone would have been sufficient to illumine the darkest portions of our State, had not its ray been interrupted by the *opacity* of intervening priests and politicians, in whose dismal shade pro-slavery, and its concomitant mobocracy, have flourished with hot-bed growth! The Herald had never faltered—nor had it spoken in ambiguous words, but there were no battles to chronicle, no victories to proclaim and celebrate, no following host to sustain the warfare it had challenged and provoked.

Such was the aspect of the anti-slavery cause in this State, when I entered on the duties of my agency in November last. Every thing looked forbidding and ominous, except the fearless fidelity of the Herald, and the unwavering

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* Reference is here made to Rev. Mr. Holt of Portsmouth. We brand him as a slaveholder, on the same principle, and for the same reason, that we call the man who committed murder two weeks since, and has not yet repented of it, a murderer. Mr. Holt has bought and enslaved and sold a woman, and now justifies his conduct. He is a clerical *manstealer!*

and all-conquering faith of a few choice spirits, that stood around it. A better field for abolition heresy the country no where afforded. Little or nothing had been done to sunder the cords of domestic tyranny, or to resist the haughty demands of clerical and sectarian domination. The wife had learnt to be in *subjection* to her husband—the husband to his minister—the minister to his sect—and the sect—I had like to have said, to the devil—I will say, or rather, I *should* say with few exceptions, to the *god of oppression*. Party and sect had divided and meted out the land, leaving no portion for humanity, or the fear of God.

It was to meet the exigencies of such a state of things, that our protracted meeting system, which the Herald has made the occasion of such mighty and cheering results, was devised. The paramount object of those meetings was to break the deep slumbers of the community, and restore to the anti-slavery phalanx its ancient discipline, ardor, and courage. Another important object, however, was kept steadily in view, and has been most signally achieved. It was to *test the anti-slavery* character of our ministers. Most of the Clergy who stood aloof from our enterprise, protested that they were "as much opposed to slavery as any body—but—" said they "we don't like your measures;" and thus by professions of regard for the slave they were enabled to parallize our influence in the parishes over which it was their fortune to preside. We reasoned thus—If they dislike our *measures* merely, they will accept with pleasure an opportunity to propose better ones as a substitute, and also to show us by example how to advocate the cause "in a candid and Christian spirit." Let us furnish them with such an opportunity, and we shall surely secure their aid. But if it is in fact our *cause*, and not our measures *merely* which they dislike, they will reject our proposals, and remain as heretofore, silent as post-guides to the night traveller. Accordingly we proposed to make extra exertions to get up large meetings, by visiting the people at their houses, and in various other ways, and gave the clergy of all denominations a special invitation to attend and aid and instruct us, either by lectures or discussions, or in such other ways as might best suit their taste or convenience, leaving it entirely with them to stipulate the terms. The result was such as we had anticipated. Excepting the friends of our society, "they *all* with one accord began to make excuse." Some treated us personally with kindness—others with dignified contempt. The young men forbade our entering their parishes,—the more experienced told us they could give our meetings "*no countenance*." The bold and fearless told *their* people *strange things* about us from the pulpit, and warned them to beware of wolves in sheep's clothing—*the timid* visited from house to house, and counseled their parishioners not to attend our meetings. Some wrote secret letters to their "dear friends" in distant towns making "Awful Disclosures," akin to Maria Monk's—and all were silent as 'whited sepulchres,' when our rights were invaded, and our persons endangered by the ruthless mob which their ungodly opposition had stirred up. Our meetings, as might have been expected, were unpopular, and small; but one point at least was gained. The *mask* was lifted. Further evidence of their hostility to the anti-slavery *cause* was unnecessary. Hangman Preston could have given no better. They did precisely what he would have done, had he occupied their position. By these meetings abolitionists at least were led to see what many of them had not before been able to discover, that ministers who stand aloof from the anti-slavery enterprise are at best "blind leaders of the blind."

The utility of our late mode of conducting the anti-slavery enterprise may be seen in the great revolution which has been effected in the State within the last twelve months. During this short period the cause has assumed an entirely new aspect. All is now commotion. To the stillness and indolence of the camp has succeeded the rapid marshalling, and deafning roar of musketry, and dismal deathgroans of the battlefield. The enemy have been dislodged from their fastnesses, and driven into the open field—not conquered yet, but thrown into confusion, and filled with consternation and dismay. New discipiline has been introduced into our ranks. Our deranged finances have beeen reduced to order, and new life and courage imparted to our fainting forces. Instead of one lecturing agent the Society now employs five, and is at the same time gradually diminishing its debts; and plans have already been devised by which, in addition to other important achievements, it will undoubtedly be able to discharge all its liabilities previous to the next annual meeting. The way is now prepared for a more decisive and efficient movement than has ever yet been made in this or any other part of the country; and the only thing now wanting to ensure a glorious and speedy triumph, is faith and fidelity on our part. If our confidence is in God, and our hearts filled with love, and we abide by our principles, nothing can stand before us. The opposition will melt away like the snow of Spring before the returning sun. Our enemies will repent quickly, or God will dash them in pieces before us like a potter's vessel. Abolitionists already hold in their hands the balance of power both in church and state. It is within their power to control the entire political and ecclesiastical machinery of the country, so that not a wheel shall move, except in the line of anti-slavery—and they *will do it*, and the blessing of him that is ready to perish will be their reward.

S. S. FOSTER.

*For the Herald of Freedom.*

## Dialogue between two Congregational Brethren.

W. Good morning, brother H, how do feel about the course we took in dealing with those members, yesterday?

H. Oh brother W.! perhaps we did the best we could—in order to keep peace in the church, for you know where there is a bad sheep *in* the flock, it will taint all the rest.

W. Surely—if we are going to suffer such to remain with us, and say nothing, nor do nothing, we must expect the church will soon be all confusion—we had better be without them.—If they will follow such heretical men, as are going about in the country to pull down churches, and turn out ministers, just because they wont believe as *they* do!

H. Have you ever heard any of these men lecture on any of their doctrines?

W. No—nor never wish to hear them—Why! the ministers! all—or the greatest ones in our country say, these men preach infidelity,—and the woman question,—and that we mus'nt have any human government,—nor resist a man, if he should come to kill us. Now common sense, and the Bible, teach us, how inconsistent these sayings are.

H. Why yes, the disciples took *their swords* when *they* went to *preach*; and the apostle tells us, "it is a shame for woman to speak in meeting;" and I dont know what we should do without government. Washington, was for having government.

W. The fact is, these men want to get up excitement, and preach their new-fangled-doctrines, thinking they shall get followers enough by it to support them, at any rate our *ministers* say so, and I believe *them*.

H. Well it does seem strange, how some will get led astray,—now I should have thought any in our church would have been drawn away sooner than Mr H., Mr. L, or Miss P., and the others. But there—the best will sometimes, we see, get deluded and fall into errors.

W. Oh yes, yes, Paul says some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils! but it seems as though our dear minister had said enough to us about these things, this year, and "has not ceased to warn every one from house to house" to have nothing to do with these false teachers, not even to read their writings, nor go to hear them when they come about.

H. I think we ought to believe and mind what our minister says, though really, I did have some inclination to go and hear the one that lectured on slavery—for I believe that's a thing that ought to be done away, and—

W. So do I—but we ought to go to hear them that dont hold to these other amalgamating-agitating subjects. There's Mr. F. and Mr. J. who preach against slavery; you'll not find them making so much trouble; they get along smoothly, and our ministers welcome them to their pulpits, because they know their people will not get stirred up by them so.

Now the members that we cut off yesterday, will be a great loss to us, it will make fifty or sixty dollars difference in the salary, you know they were sure *pay*.

H. The minister felt hurt about it no doubt, and I sometimes think perhaps we have been too hasty.

W. Oh no, no, brother H., I thought of it a great while—you hav'nt talked it over with our minister enough yet, he reconciled me on the matter, and he would you,—why you'll believe your *minister* wont you?

H. Why—— yes, we ought to, but—— I have seen some things, that appeared—— not exactly as they appear in the in the pulpit, and—

W. Oh you are out of the way—out of the way—what! the ministers!! I can't talk any more with you till you come to your senses.—Good morning.

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Where the foregoing dialogue took place we are not informed—the communication came post marked Bradford, N. H. We understood there had been cuttings off there, from the Congregational church. We advise all our anti-slavery friends to keep an accurate record of facts relative to their church troubles and we will give them publicity in the Herald of Freedom. It will do the churches good to read the doings of their pro-slavery brethren, and these brethren themselves in many instances would start to *read* what they do not scruple to *act*.

*For the Herald of Freedom.*

Some of the members of the Ladies Anti-Slavery Society in this place believing that the present exigencies of the times demand their prompt and decided action, and believing that the A. B. C. F. M. are countenancing the system of slavery by receiving aid from slaveholders to sustain Foreign Missions, and believing that we should lend our influence, feeble as it may be, to have every wrong rectified in that body even, requested that a special meeting be called to take this, with other subjects into consideration,—at which meeting the following preamble and resolutions were discussed and adopted by all the members present.

Whereas, we believe that every effort made to convert the world, in order to prove successful, must be made in such a way as will meet the approbation of God, and any offering made for this purpose must come from such a source as infinite holiness will approve; and

Whereas, we believe that the present course pursued by the American Board in receiving in to their treasury the avails of unpaid labor and the price of "slaves and souls of men;" and whereas, God has declared that he hates robbery for a burnt offering.

Therefore Resolved, That we deem it our duty to withhold further aid from the Board until they purify themselves from all participation in this iniquity.

2. Resolved, That we cordially and decidedly approve, of the impartial course pursued by the Herald of Freedom, the uncompromising spirit it manifests, and the noble stand it takes in rebuking sin and sinners.

On motion, voted, that all the money collected by this society the current year shall be appropriated in aiding to redeem a pledge of $50 made to the N. H. A. S. Society by Dea. B. Chase. Also, that all the money remaining in the treasury of the Cent-a-week Society be disposed of in the same manner.

Voted, that the doings of this meeting be published in the Herald of Freedom, and other papers friendly to the cause.

In behalf of the Society,

L. L. SARGENT, *Cor. Sec.*

Chester, Nov. 6, 1840.

*For the Herald of Freedom.*

## TO THE ANTI-SLAVERY WOMEN OF NEW-HAMPSHIRE.

DEAR SISTERS,—At a recent meeting of the Female Anti-Slavery Society of this place, the following resolution was passed:

That this Society assume the responsibility of paying the salary of the Editor of the Herald of Freedom, during the present year.

The heavy debt resting upon the State Society, rendered more burdensome by the late secession from its ranks, seems to make it necessary that every remaining friend of the cause should redouble his exertions and his selfdenial, that he may bear his part of the burden.

Notwithstanding the small number we can count in our ranks, we feel that we shall not be called rash, or indiscreet, in assuming this responsibility, for we cannot but rest assured that our sisters throughout the State, will afford us their hearty co-operation, and thus aided the work is easily accomplished.

As most of our contributions will probably be, as they have hitherto been, the productions of the needle, it is proposed that Fairs should be held during the year at different places in the State, where such as cannot more conveniently dispose of their articles at home, will find a sale for them.

Is there not, dear sisters, a necessity laid upon us that we do more in this cause than we have ever yet done? Does it not continually assume in our eyes a more holy character?—Does not the unceasing and peculiar opposition it meets with, demand for it the appellation of God's Cause? And while we witness it deserted by the worldly, the time serving, and the hunter after popular favor—do we not cling to it with greater fervor, and feel compelled to consecrate ourselves living sacrifices to the work of advancing it in the world?

We are engaged in a work in which opposition should not terrify, nor desertion discourage us.—Our confidence is in God and in Him alone.

Therefore let us be steadfast, unmoveable, always abounding in the work of the Lord, inasmuch as we know that our labor is not in vain in the Lord.

In behalf of the Society,

C. T. FARRAND, *Rec. Sec.*

Concord, Nov. 18.

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☞ Our friends should perhaps be reminded that there is a Fair to be held at Somersworth, about the 17th of December—the avails of which are pledged to the State Society. This will be a favorable opportunity to dispose of such articles as shall be in readiness at that time—the manufactories in this town will probably furnish many purchasers—and it will be well to adapt our contributions to their convenience.

*For the Herald of Freedom.*

## The Warfare.

"Who would be a traitor now!"

The time has at length come, when the anti-slavery host are called upon to gird themselves for battle. The labors of the year at least among the industrious husbandmen, (the bone and sinew of New Hampshire's abolition,) are no longer imperious in their claims, and the strife and din of politics is also for the present at least suspended. Nothing now prevents the cry of the perishing slave from being heard, and wo must be to that man whose ear is longer closed. The work of redeeming the slave, must be made a *serious* work. Its magnitude demands it. Humanity, Religion, God, every thing within us and around us, demand it. The slave is dying in his chains, and all the power, authorized and unauthorized, civil, military, social and ecclesiastical in the land, seems to be combined to grind him in the dust.

It is time to call things by their right names. If that be genuine patriotism, which will sacrifice the true interest of the country on the altar of party selfishness, that will cringe and bow to local prejudices and local interests to secure some favorite object, then let it be well understood, and let all become such patriots. If that be genuine liberty, that gives the strong such unlimited power over the weak, as that one in six of the entire people must be the trembling vassal of despotic tyranny, must be sunk to the lowest depths of misery and degradation, must be robbed of seraphic attributes, and yoked and fellowed with the brutes, then let it be well understood, nor longer be said, that here our

——"*bastard* freedom waves
Her fustian flag in mockery over slaves."

If that be genuine christianity that will ransack God's holy word to find justification for a system of oppression that is unparalleled for its atrocities in the history of the most barbarous nations under heaven, ancient or modern, a system that unhumanizes in this world what God has stamped with his own image, and so far as human legislation and human power can do it, bars forever against it the gates of glory in the world to come, a system which in order to its security, must be fortified with laws that punish with DEATH any person that teaches a colored child to read, *even in a Sabbath school*, if that be christianity which lends almost all its influence from general assemblies and conferences, down to the village pulpit that is closed against the advocates of the slave, to support such a system, then let it be so understood, and let us all join in upholding it at home, and in sending it abroad. If those are the true ministers of Christ, whose lips are touched not with Isaiah's holy fire from off the altar of God, but with a live coal from the gory altar of the Moloch of slavery, and are ever scaled on the wrongs of the slave except when opened with bitter words against those who would remove those wrongs, then let that also be understood, and let us all join in giving such, a liberal support. But if our patriotism, and our liberty, our christianity and our ministry are spurious, then let *that* be known, and let them be immediately exchanged for such as better become our high pretentions and holy professions. It is time these things were understood. Professed abolitionists have long enough aided in the support of them, if they are not what they are required to be by truly patriotic and virtuous principle, or by the claims and sanctions of the gospel of Christ. The truth in relation to these things must be known. It can be. The most untrammeled freedom of discussion is ours, and the boon must and shall be improved. With the smile of a benignant Providence resting upon us, we will during the coming months, awaken such an interest on the subject of *pro-slavery*, (not of *slavery*, for that is at the south where we cannot go) as has never been felt in the land. We will learn a lesson of zeal and devotion to our cause, from the untiring exertions of ambitious partisans, who for the last twelve months have made our country to boil over with political frenzy. For once let the unbought yeomanry of New Hampshire understand their true interest and duty in relation to the subject and the Mene, Mene, Tekel Upharsin, on Bleshazzar's wall, was not more visible or certain than would be the doom of slavery.

It is contemplated to make our winter campaign if possible one of great interest and efficiency. We hope to have at least five agents in the field nearly the whole time until the annual meeting next June. They will be expected to report progress in the Herald at least once in two weeks, that our friends may know how goes the battle. A prominent object will be to raise the money for the payment of the State Society's debt. For this purpose, a plan has been devised, and approved by the Exec. Committee, that will ere long appear in the Herald, which it is believed will meet the views of all our friends. Under it, they will be assured that whatever money is contributed for this specific purpose, will be sacredly applied to it, and to no other. That debt *must be paid*. It is a just one We owe it to our reputation as a society, to discharge it without delay. Only let the abolitionists decree it, and the work is accomplished. Let them speak, and it is done. The farmers of any county in the State, where a society exists, could strike it out, and be the richer for the noble deed. Let them think of it.

Our plan of operations is as follows:—Brother Foster and myself will be at Epsom on

| | | |
|---|---|---|
| Tuesday P. M. and evening, | Nov. | 24 |
| Northwood, Wednesday evening, and Thursday P. M. and evening, | " | 25 26. |
| Deerfield, Friday P. M. and eve. | " | 27. |
| Lee, Sat. eve. and Sabbath, | " | 28 29. |
| New Market, Mond. eve. and Tues. P. M. and eve. | Nov. 30 and Dec. | 1. |
| Exeter Wed. eve. and Thursday P. M. and eve. | " | 2 3. |
| Stratham, Friday P. M. and eve. | " | 4. |
| Greenland, Sat. P. M. and eve. | " | 5. |
| Portsmouth, Sabbath, and Monday P. M. and eve. | " | 6 7. |
| Rye, Tuesday P. M. and eve. | " | 8. |
| North Hampton, Wed. P. M. & eve. | " | 9. |
| Hampton, Thurs. P. M. and eve. | " | 10. |
| Hampton Falls, Frid. P. M. and eve. | " | 11 |
| Durham, Sat. eve. and Sabbath, | " | 12 13. |
| Dover, Monday P. M. and eve. | " | 14. |
| Rochester, Tues. eve., and Wednesday P. M. and eve. | " | 15 16. |

Brothers J. R. French and J. B. Chandler, will be at

| | | |
|---|---|---|
| Franklin, Tuesday eve. | Nov. | 24. |
| New Chester, Wednesday eve. | " | 25. |
| Bristol, Thursday evening, | " | 26, |
| Meredith Village, Friday evening, | " | 27 |
| Sandwich, Sabbath, | " | 29 |
| Tamworth, Monday evening, | " | 30. |
| Eaton, Tuesday evening, | Dec. | 1 |
| Ossipee, Wednesday evening, | " | 2 |
| Effingham, Thurs. P. M. and eve. | " | 3. |
| Wolfborough, Friday evening, | " | 4 |
| Meredith Bridge, Saturday evening, | " | 5. |
| Gilford Village, Sabbath, | " | 6 |

Brother LEWIS will visit, as far as may be, the remaining towns of Strafford County, during the month of December.

It is hoped and confidently expected that our friends in these places will make the necessary arrangements for the meetings. The importance of promptness, of efficiency in these things, cannot be too deeply felt. Nothing encourages and cheers an agent in his trying and self denying labors, more than a consciousness that he has the hearty co-operation of the abolitionists of the place where he is. The Littleton abolitionists not only made the arrangements for three or four meetings in their own villages, but went over to other towns where we had appointments to see that all was in readiness there. Who will go and do likewise? They also went into those towns and attended the meetings; and in some instances took an interesting part in the discussions. This is as it should be. Societies in the various towns ought to send committees of visitation to neighboring towns, to aid in awakening an interest on the great subject that is before us. They would in no wise lose their reward. When we come, we will propose a plan, that we hope may be of immense advantage. It will cost little sacrifice; not enough perhaps to make its importance felt.

Let the remark be repeated, *we must make the redeeming of the slave a serious work*. What sacrifices have been made during the last few months, to elevate to the Presidential chair, the favorite candidate of a great political party!—shall abolitionists be less zealous in a cause which in sublimity and importance, as far transcends all political strifes, as the concerns of eternity do those of time, as the effulgent glories of paradise, the murky honors of this lower world!

PARKER PILLSBURY.
*Gen. Agt. of N. H. A. S. Society.*

Brother Rogers,—I wish to say to our Hillsborough and Cheshire County friends, that in consequence of a County Convention and Ladies Anti-Slavery Fair, to be holden in Somerswoth next month, we have been induced to change our plan of operations and shall not visit them so soon as some of them have been informed we should. They will see however by our appointments, that we are not to be idle. They shall hear of us in due time.

Yours from the canon's mouth,
PARKER PILLSBURY.

## MANAGER'S MEETING.

There will be a meeting of the Board of Managers of the New-Hampshire Anti-Slavery Society, at the Anti-Slavery Rooms, ON MONDAY NEXT, at six o'clock, evening.

ALBE CADY, *Rec. Sec.*

Concord, November 19, 1840

## Notice.

Those gentlemen to whom circulars have been sent for signers to the call for a Strafford County Anti-Slavery Convention who have not sent them in, will please get all the names they can and forward them to me at Concord as soon as possible. And any Abolitionist in a town in the county where no circular has been sent will confer a great favor on the cause by taking a paper round among the friends of the slave, and getting all the names they can in favor of holding a County Convention, to be held next month. If any one wishes to see the circular first, can have one sent by directing a line to me immediately.

JOHN W. LEWIS.
*Agent N. H. A. S. Society.*

THE MONTHLY MEETING of the Concord Female A. S. Society will be holden on Wednesday next at two o'clock, P. M. at Mrs. Currier's.

## WEEKLY LIST OF REMITTANCES.

Received from Great Falls for sundry bill for the Herald sent to T. B. Moses for collection, $16.53.

Elizabeth Clifford, Lois Pratt, George Howe, Benj. Gooden, Leonard Farrar, Melinda Blodgett, Isaac Crosby, $1.50 each.

James M. H. Dow, James Hooper, Jr., Joseph Foster, $2.00 each.

A. E. Thayer $2.58.——Joseph Seward 1.56.——Perley D. Blodgett $3.00.——Wesley Knowlce 1.11.——Erastus Clark, $1.08.

FOR THE CABINET.

Rev. John Adams, Josiah Dearborn, $1.00 each.


WM. B. HOIT,
**PORTRAIT PAINTER.**
Rooms over the Concord Bank.

**CLOTHS! CLOTHS!!**
**AND TAILORING, AT**
ESTABROOK'S.

AS above, at the GREAT 8 may be found the most extensive lot of WOOLENS in this Market—Consisting of the different *Styles* and qualities. Large arrivals of CLOTHS this week from *late Importations*. They will be disposed of at BARGAINS; and made into Garments—if desired, in such shape as to satisfy—or no pay will be required.

**Sign, Great 8.**

A RICH NEW YEAR'S PRESENT.
**YOUTH'S CABINET,**
*For Families and Sunday Schools, weekly, at $1 per year in advance.*

THE Fourth Volume of this well known and highly approved Juvenile paper commences the first week in January, 1841, edited by N. SOUTHARD. It is published at New-York and Boston, and sent, *free of postage* to any town in New-Hampshire *in which there are 20 paying subscribers*. It is made up of choice Narratives original and select, pleasing Moral and Religious, Literary and Scientific Instruction, a variety of Useful Information, Juvenile Poetry, Anecdotes, &c. all designed to promote the best good of the young. It inculcates impartial Benevolence, Temperance, and all other Christian Virtues.

It is neatly printed on half a royal sheet, and each number contains one or more handsome engravings. It has been highly commended by one hundred editors and many parents and teachers, in notices and letters like the following:

AGENTS FOR NEW-HAMPSHIRE.
E. G. CHASE, Low's Block, CONCORD,
JAMES H. MARSHALL, Bookseller, Nashua,
ANSON SOUTHARD, Lyme.
*Concord, October*, 1840.

☞ Persons who subscribe any time between now and the first of January next, can have the Cabinet until the close of the year 1841 for *one dollar*.

Orders may be sent by mail or otherwise directed to E. G. CHASE, Concord, N. H.

ANTI-SLAVERY ALMANACS FOR 1841—For sale at the Anti-Slavery Rooms.

## POETRY.

*From the Dublin Weekly Herald.*

### Who is my Neighbor?

Thy neighbor? It is he whom thou
Hast power to aid and bless,
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door—
Go thou, and succour him.

Thy neighbor? 'Tis that weary man,
Whose years are at their brim,
Bent low with sickness, cares, and pain;
Go thou, and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem:
Widow and orphan helpless left:—
Go thou, and shelter them.

Thy neighbor? Yonder toiling slave,
Fetter'd in thought and limb,
Whose hopes are all beyond the grave—
Go thou, and ransom him.

Whene'er thou meet'st a human form
Less favor'd than thine own,
Remember, 'tis thy neighbor worn,
Thy brother, or thy son.

Oh, pass not, pass not heedless by;
Perhaps thou canst redeem
The breaking heart from misery:—
Go share thy lot with him.

*American Miscellany.*

—

The drunkard is thy neighbor too:
Behold his visage wan
Bears traces of the thousand woes
Which blight the hopes of man!

As noble ship without a helm,
He's lash'd by every wave
Of tempest-beaten sea of toils:
O, hasten him to save.

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What are the *deeds* of men called Christian, now!
They roll themselves in dust before the great;
Wherever mammon builds a shrine they bow,
And would nail Jesus to their cross of hate,
Should he again appear in *mean* estate.—*Elliott.*

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Lord! how long
Shall freedom's struggles turn the good man pale!
How long shall vile apology for wrong,
Add to the torturing scourge another thong?
O, for a Saint, like those who sought and found,
For conscience' sake, sad homes beyond the main!—
The Fathers of New-England, who unbound,
In wild Columbia, Europe's double chain;
The man whose dust cries, 'Sparta, live again!'
The slandered Calvinists of Charles' time
Fought, and they won it, Freedom's holy fight.
Like prophet-bards, although they hated rhyme,
All incorruptible as heaven's own light
Spoke each devoted preacher for the right.
No servile doctrines, such as power approves,
They to the poor and broken-hearted taught;
With truths that tyrants dread, and conscience loves,
They wing'd and barb'd the arrows of their thought:
Sin in high places was the mark they sought;
They said not, 'Man be circumspect, and thrive!
Be mean, base, slavish, bloody—and prevail!'
Nor doth the Deity they worshipp'd drive
A trade in men or sign such bills of sale.
With zeal they preach'd, with reverence they were heard;
For in their daring creed, sublime, sincere,
DANGER was found, that parson-hated word!
They flatter'd none—they knew nor hate nor fear,
But taught the will of God—and *did it* here.

*Elliott.*

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Avenge the plundered poor, oh Lord!
But not with fire, but not with sword;
Avenge our wrongs, our chains, our sighs,
The famine in our children's eyes!
But not with sword—no, not with fire
Chastise our country's locustry!
Nor, let them feel thy heavier ire;
Chastise them not with poverty!
Though cold in soul as coffined dust,
Their hearts as tearless, dead, and dry,
Let them in outraged mercy trust,
And *find* that mercy they deny!

*Elliott.*

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### State of the Church and the Ministry.

KEBLE.

Oh grief to think, that grapes of gall
Should cluster round the healthiest shoot!
God's herald prove a heartless thrall,
Who, if he dared, would fain be mute!
Even such in this bad world we see,
Who, self-condemned in owning Thee,
Yet, dare not open farewell of Thee take,
For very pride, and their high-boasted Reason's sake.

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## MISCELLANY.

*From the Morning Star.*

### A Legitimate Result.

The following thrilling incident was related to the writer, by a man of high religious respectability, who vouches for its truth, and is ready to bring the witness if called for. A gentleman, tarrying in Mobile, Alabama, went to church. He found the church in a religious revival. After the sermon was over, the speaker very earnestly persuaded all who desired religion, and were willing to make it known, to come forward to the anxious seat and be prayed for. A number came forward. At length a young mulatto arose in the gallery,—advanced to the gallery stairs—came down—took off his hat in the entry, and deliberately walked up toward the anxious seat. He was convicted of his need of Christ, and determined to venture to the place of prayer. He seemed to say like queen Esther, in her approach to Ahasuerus, I go—"if I perish, I perish." But very different his reception! Behold the very *man*—we may hardly call him *minister*, who had preached, "*whosoever will, let him come*," instead of rejoicing over him as a repenting sinner, and calling on God in his behalf, took him by the collar and led him back to the door at which he had entered. Some readers will doubt the truth of this history. Well they might, had it occured any where else than under the reign of slavery—*American slavery!* But of *that foul system* it is only a *legitimate result*—a result in perfect keeping with the laws prohibiting instruction, suppressing free discussion, &c!! —Slavery says to the Gospel, "thus far shalt thou come, and no farther, and here let thy benign influence be stayed." It declares the *true, whole* Gospel, too insurrectionary for the peace and quiet of a slave-community. That part of it which requires Christians to treat all men as brethren, declaring that in Christ there "is neither bond nor free," must be repudiated, and the convicted, heart-broken, Christ-seeking, kneeling slave, must be, as in the case above cited, hurried away from the place of prayer.—O how would the altar of prayer be polluted by colored men, were it not thus faithfully guarded by these self-constituted, pro-slavery, ecclesiastical dignitaries, who stand sentinels of the Devil in the *church nominal!!*

But it may be said, the minister above cited is not a fair sample of pro-slavery clergymen. Admitted. God keep my hasty pen from passing too broad a censure. But I see nothing in this act, but the plain carrying out of the *high-and-low* principle sanctioned and acted upon by almost all southern churches. I know no just reason why those should kneel at a common altar who are debarred the common church privileges—why those should be permitted to come to Christ *together*, who cannot sit in the church on terms of equality,—or even why they should have a *common grace*. But I *can* conceive why those who *do* share the common grace of God, should kneel at the same altar and enjoy the same religious privileges, on terms of perfect religious equality. But again, I cannot conceive how this *can possibly be*, under the reign of slavery. No, the pro-slavery priest *must*, *does* stand on the slave's neck. Well may the slave say to his spiritual teacher, "rejoice not over me, O mine ENEMY"!!

Whether the slave above referredto, found Christ or not, I have not learned. Possibly the man who hurried him from the altar, might have prayed *for* him, though he would not soil his ermine by praying *with* him. I have never heard any one attempt to describe the "nigger seats" of heaven. Did not the adorable Redeemer forget to announce them, when he said, "In my father's house are many mansions," &c.—Mr. Wesley said, in eternity was pit and gallery. Some slaves will doubtless enter the gallery, while many a pro-slavery minister will doubtless have the pit. Let abolitionists labor in love, by prayer and precept, to elevate the slave to freedom, and to avert from the apologists for slavery so dire a doom.

M. J. S.

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### Slave Trade in Egypt.

Dr. Madden has addressed a long letter of remonstrance, dated Alexandria, September 20, to Mehemet Ali, Pacha of Egypt, on the continuance of the slave-trade in that country.—Mehemet Ali had prohibited the slave-hunts at Sennaar, and it was assumed in this country that he had suppressed the slave trade in Egypt. Mr. Madden shows that the fact in quite otherwise: the trade is a source of profit to the Pacha—"I find for each slave sold in the bazaars of Cairo and Alexandria, a tax is paid to your Highness of one dollar, and on the exportation of each slave another dollar. Independently of these duties levied by your Highness on the sale of men, there is a direct permission sold to every Gellab to exercise this vile calling, and become a member of the company of slave-dealers, in the same way that the various classes of artisans, bakers, butchers, shoemakers, &c. in Cairo and Alexandria are licensed, and obtain the privileges of a monopoly in the exercise of their respective callings—a license which is called essendof, and given to the Gellabs as to any other company legally sanctioned by your Highness. It unfortunately happens that it is not in Egypt only, but at Constantinople and Smyrna likewise, that this trade in human beings is turned to the account of goverment, and that a revenue is derived from it. A tax of two-and-a-half per cent. is levied by the sultan on the sale of every slave, or one para in the piastre on the price of each; on the payment of which tax a paper, called the 'penjik,' or license, is given to the Gellab, and is regarded as evidence of the legality of the sale. Your Highness must therefore feel that any application to the Mufti at Constantinople to obtain his consent to the change in the law which I have heard recently suggested, would be preposterous while the Grand Seignor protects the trade and derives revenue from it." Even the slave-hunts at Sennaar have not been suppressed—"I was grieved to find these markets thronged with slaves as heretofore; every notion of decency outraged as of old in the centre of your cities; the women in these stalls, in many instances exposed to the public gaze in a state of nudity, or exhibited to the purchaser with a scanty covering round the loins, or a greasy rug hanging about their shoulders—the unfortunate creatures still subjected to the same cattle-like treatment, to the same exposure and examination of their persons; and moreover, on the authority of the slave-traders themselves, the continuance of the 'hunts,' and the extension of the ravages of the Egyptian plunderers' on the borders of Abyssinia, still going on." Dr. Madden gives returns of slaves exposed in the markets at Alexandria and Cairo, and estimates the total export for the year ending 31st of August, 1840, at 10,490. Europeans are engaged in the trade. A few weeks before the date of Dr. Madden's letter, (September 6,) a cargo of slaves had been shipped on board an Austrian vessel bound for Smyrna; and at Cartoom, near Sennaar,—"a French *soi-disant* consular agent, not regularly appointed, but for some years past permitted to retain the title and to exercise the authority he assumed, a man of infamous character—nevertheless, recently decorated with the cross of the Legion of Honor—of the name of Vessier, is not only deeply engaged in this odious traffic, but has for some years past been the proprietor of an establishment for the reception and "storage, of slaves, on the plan of 'the breeding-farms' Virginia, kept up for the purpose of supplying the Egyptian market with slave-children of a tender age." A Frenchman named Tirant, a physician, is in partnership with this Vessier. Dr. Madden narrates the most horrible tortures perpetrated on the bodies of young children, by ignorant operators, in converting them to eunuch.

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*Temperance in Ireland.*—The following anecdote is related as illustrative of the progress of the temperance reform of Ireland:—

One day in the streets of Cork, a man of the name of Barry, a corn dealer, on his way to the Savings' Bank was met by a tavern keeper named Murphy; the latter said to him, "Why do you not come to see me as often as you used?" To this the other answered, "I cannot do any such thing now, as Father Mathew has desired me to keep out of temptation." "I am sorry to see you looking so very badly," said the tavern keeper, "why you're quite yellow." "Why," said Barry, "if my face be yellow, so is my pockets too, thank God," and he pulled out of his pocket four sovereigns, which he was going to lay up in the Savings' bank. Not less than four hundred new books have been opened in the Cork Savings' Bank since the spread of temperance there.

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*Temperance Man.*—A son of the Emerald Isle, who arrived in New-York the other day, was asked by an acquaintance to take a glass of grog, but declined, giving as a reason for his refusal, that he had joined the temperance society in Cork, before leaving Ireland. His friend replied that that was of no consequence, as a pledge given in Ireland was not binding here. To this piece of left-handed morality Patrick indignantly retorted—"Do you suppose whin I brought me body to America, I'd be afther laving me sowl in Ireland!"

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*Hon. Samuel Dexter.*—Said Samuel Dexter, of Massachusetts, "Give me the money drawn from the pockets of our countrymen, for the support of drunken paupers, and I will pay the expenses of the general and state governments, and become in a few years, with the surplus, as rich as the nabob of Arcot."—*Temp. Almanac*, 1840.

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### First Meeting of Charles and Cromwell.

As the King advanced along the floor, he turned his head from side to side, perusing with deliberate and steady glance the lineaments of every member whom he passed; and if when at a distance not one eye had sought him, so when he now stood close beside them not one eye avoided him. The glance of Charles, when first it fell upon the coarse and most unpleasing lineaments of Oliver, was instantly averted, but averted merely as men ever turn the eye away from objects naturally hateful or unseemly. At that point of time the face of Cromwell was as tranquil, as immoveable as that of his great future rival; but the tranquility was no less different than is the stillness of a hushed volcano and the peaceful calm of heaven. The swollen and corded veins upon the temple, the eyebrows lowered and contorted, the balls gleaming beneath them with a fixed and baleful light, the nostril rigidly distended, and the lips pressed so tightly that they alone of his whole aspect were of a livid whiteness. Ere Edgar had the time to think, had there been any matter yet for thought, the eye of Charles stole back, half timidly as it appeared, toward that tiger-like and glaring face. Then as it met the sinister and ominous stare of fierce defiance, it brightened also, vivid and keen, and with a falcon-like and noble splendor. For some short space they gazed,—those two undisciplined and haughty spirits,—into each other's very souls,—mutually, as it seemed, conscious at a glance of irremediable and desperate hostility. The King's look, quiet, although high and angry, and most unutterably proud,—Cromwell's, sarcastic, bitter, furious, and determined, and withal so savagely triumphant, so mirthful in its dire malignity, that Ardenne thought he never had beheld a countenace so fiendishly expressive. And Charles Stuart's aspect,—after a fixed encounter of ten seconds' space,—Charles Stuart's haughty aspect quailed beneath it; and as he passed along,—for the whole occurred in less time than were needful to recite it,—he gazed no more around him, but went directly onward, looking (and that, too, gloomily,) upon the ground, toward the Speaker's chair. But the stern democrat, as if conscious that his genius had prevailed, cast his eyes round him with an air of loftier feeling than Edgar had as yet observed him wear. It was a trifle at the period when it passed, and none but he noticed it; but after-times and after-deeds stamped it, no more to be erased upon the tablets of his inmost soul.—*Horace Smith's Oliver Cromwell.*

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## New-York and Boston.

JUST received from New-York and Boston a large assortment of

FALL AND WINTER GOODS,

which are offered very cheap for cash.

GEO. HUTCHINS.

Sept. 17, 1840.

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## To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.

*Dr. W. Evans' celebrated Soothing Syrup for Children cutting their teeth.*

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by

JOHN F. BROWN, Concord, N. H. *Agent for Merrimack County.*

Dec. 21, 1839. 43 1y.

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## Dr. Wm. Evans'
### CAMOMILE APERIENT PILLS,

FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloreaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

ENVIABLE DISTINCTION.

In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also, taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they well know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them useful to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.

BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its *entry according to act of Congress.* And be likewise particular in obtaining them at 100 Chatham-st. New York, or from the

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For sale at JOHN F. BROWN'S Bookstore, Concord, N. H.

Dec. 21, 1839. 43 1y.

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## Selling off at Cost.

ISRAEL S. BOYD, Agent, would respectfully inform his friends and the public that he has made arrangements for selling his extensive assortment of

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All which are highly approved.

Concord, Jan. 23, 1840.

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The Hygeian Medicines cure all diseases *that* admit of cure, because all diseases have *one origin*—IMPURITY OF THE BLOOD; and these Medicines are not only the most certain and efficacious of all purifiers of the blood—but they leave the stomach in healthful action to make GOOD BLOOD—which is HEALTH.

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JOHN R. FRENCH.

*Concord, June 23, 1840.* 18

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Concord, February 8, 1840.

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